

him to preach the Gospel and the secretary shall be directed to enter his name on the active or local list, as may be determined by the Conference or Convention on the basis of grade in studies and the peculiar fitness of the minister newly ordained. Said minister to take up the course of study prepared by the District Board and designated "*The Advanced Course—Three years.*"

(6.) Probationers ordained by conference or convention shall be considered on trial until they shall have completed the advanced course of study; and should any minister on trial fail to present himself for examination before the district board for two consecutive years, without a lawful reason he shall have his license revoked.

(7.) Examinations shall be held during the sessions of the annual district Conferences or Conventions, and at the end of each years course of study, and applicants shall notify the secretary of the district board, three months prior to the time of his examination.

(8.) When candidates are elected by congregations, their names, addresses, age, and occupation, shall at once be sent to the secretary of the district board, and after each examination the names of the parties examined shall be referred to the secretary of the conference or convention. The names, also, of each local board and district board, shall be carefully kept by the secretary of Conference or Convention.

(9.) Students desiring information relative to their studies shall apply to the secretary of the district board.

(10.) These rules and course of study shall apply to those who may hereafter enter the ministry of the Brethren church. But graduates of Ashland University, either English or Classical Divinity course, or of other respectable Theological seminaries; and also ministers, who are ordained elders, coming from other evangelical denominations, who shall submit to the district, through the local board, satisfactory credentials of character and standing and evidences of competency, shall be excused from the period of trial and the course of study.

(11.) Each congregation in the district shall contribute \$1.00 per annum to the district board for printing, correspondence, and other expenses.

(12.) The rules and course of study shall be published in convenient form by the district board for the use of churches, the Conference or Convention paying the cost.

And now, brethren, in conclusion allow me to add, that our own church, so

sound in her doctrine, making, as she does, a proper use of all the ordinances of the Gospel, should, to complete her measure of establishment in the faith, provide for the ins allment over her several charges an intelligent, competent, and lawful New Testament ministry. Hence we ask that the system we now submit, or some other system, looking to the same end, be passed by this National Conference. And should a majority of district Conferences or Conventions adopt such a system, and so report to the national secretary, as hereinbefore advised, the National Conference to meet in 1896 shall declare it the sense of the Brethren church and shall so hereafter regard it in her polity.

TRUTH.

DANIEL MILLER.

"For I determined not to know anything among you, save Jesus Christ and him crucified." I Cor. 2:2.

There are many passages of scripture that are difficult to understand by us who live in this remote age of the world; all the more so because the scriptures were originally written in a different language than the one we now speak. Paul's language quoted above is a key to unlock every question found in his Epistles. 2 Peter 3:16 says that in Paul's Epistles are some things hard to be understood; which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. We do well if we do not purposely misapply any part of our creed, the New Testament. I read in a religious paper a quotation from Paul's 1st Epistle to Timothy 8:9. Now may it be understood that no criticism is intended except only as it relates to the true spirit of the text. Sometimes writers have an idol to promulgate in their productions. The writer does not claim entire exemption from the same folly. The subject the writer referred to, was, "Woman's Head Wear." The quotation reads as follows: "I will therefore that men pray every where, lifting up holy hands without wrath or doubtings. In like manner also, that women adorn themselves in modest apparel with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array." Any writer or speaker has a right to quote just as much, or just as little, of a sentence, as he chooses; but he has no right to make a division that will destroy the sense. If the reader will read the sentence out as it occurs in the Book, thus, "But (which becometh women professing godliness) with good works," he can get the full sense. What is it that wo-

men shall adorn themselves with? Paul says "with good works." But Paul, did you not say, with costly array, such as bonnets and caps? No. I told you it was not costly array; gold or pearls, nor crimped hair, but good works. This is what Paul says that he means when he says "that women adorn themselves with modest apparel," and not gold and pearls or costly array, hats, caps, bonnets and bobonets.

Peter in his second Epistle 3:3, whose adorning let it not be that outward adorning of plaiting of hair and wearing of gold, or of putting on apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price." This is such an absolute inward work that any one applying this for an outward application should by all means read II Peter 3:16 over every day until they have committed it to memory. I am aware that among the Brethren there is a unanimous sentiment that Christ when here on earth established no fashion of the garment; neither did his Apostles. There is nothing upon which the New Testament is more silent than upon this garment question. Those things that defile mankind, is what comes out of the heart; and thus religious garment, is one of these extremes that nearly every question is unfortunately troubled with. Vanities are carried to such an extent that extreme begets extreme. We live in a railroad age, in one day the fashions of New York can be carried to Chicago, and when that is too slow, the telegraph will be used. There is plenty of room for a reform.

It is certainly not the wisest thing to change the fashion every 24 hours. But this is the world's doings, and may be one of the most harmless pieces of tomfoolry now extant. Take intemperance, opium, tobacco, gambling; please excuse me from naming any more of the world's debauchery, and I will take my stand with fashion, bad as it is. I like to see the brethren and sisters dress well; and it may be fashionable, provided the tomfoolery is left out of it. I do not take issue with any one advocating plainness, for I admire it myself; but when it is set up as an extreme of a religious dogma, it could hardly be justifiable to allow plain scriptures to be wrested from its true meaning without a protest once and a while.

Sidney, Ind. July 5.

PRAYER is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness.—*Hugh Miller.*